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LUTHERAN MEN

"Christ is risen! Alleluia!

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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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symbol of love supernal, which dispels our fears, quickens our faith, and s us to action, is

The Cross of Christ

by DAVID A. DAVY

NCIENT NATIONS punished the vil- riminals with death by crucifix- The cross originally was a sym- of ignominy.

hen Jesus was to be offered up as Lamb of God, which taketh away sin of the world," his accusers nded that he be crucified. Jesus, ng for our sins, died the igno- ous death of the cross.

ut his resurrection and ascension, axed by his gift of the Holy Spir- Pentecost, transformed the dis- s into valiant heralds. Thus the s of Christ, the sign of love su- al, became the supreme symbol hristendom.

the New Testament we have the stirring record of the beginnings ur Christian Church. On prophets apostles and martyrs built, with st the cornerstone, the church e remarkable progress through enturies, because of the sanctify- energizing and guiding presence e Holy Spirit.

David A. Davy, of Allentown, Pa., re- clergyman, was pastor of Unity Lu- n Church, Chicago; the first superin- nt of the ULCA Inner Mission Society e Chicago area; chairman of the erhood committee of the ULCA for years.

The Decline in Our Time

The closing years of the 19th century and the beginning of the 20th century witnessed notable advances. Under the leadership of Dr. John R. Mott, now the honorary president of the World Council of Churches, there was launched the World Student Christian Volunteer Movement for Foreign Missions, with its slogan, "The evangelization of the world in this generation." It seemed that the world-wide lordship of Jesus the Christ was about to be realized.

Then selfishness and self-indulgence waxed worse. World War I, with its awful aftermath, was perpetated. Twenty-five years later, World War II hurled millions into an awful abyss of want and woe. Notwithstanding, after VJ Day and the establishment of the United Nations, we hoped that world-wide peace would be accomplished.

Wendell Willkie, circling the globe, visioned "One World." Our Christian slogan was "Christ for the world and the world for Christ."

Now, six years later, the United States is impotent. Man, continuing his age-long refusal to give God his

rightful place in heart and life, may be preparing for Armageddon.

The Cross Reassures Us

Dr. Paul C. Empie, executive director of our National Lutheran Council, providentially prepared and placed for world leadership through our Lutheran World Action, in his Denver address has issued a call which we all must heed:

"Keenly conscious that we wrestle not merely against flesh and blood, but against the rulers of the darkness of this world, as Lent progresses and Holy Thursday and Good Friday proceed, may Christians everywhere be roused, as never before, to put on the whole armour of God, and having done all, to stand."

May the Cross of Christ powerfully proclaim to the fearful that "God always wins", "Man's extremity is God's opporunity"; "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Forward Under the Cross

At Cedar Rapids, Dr. Morris Wee, president of Carthage College, declared: "The fight has only started. Our only hope is in the advance of the Christian Church."

To the World Council of Churches and our Lutheran World Federation, on Nov. 29, 1950, was added the NCCCUSA. We rejoice that the president of our ULCA, Dr. Franklin Clark Fry, presided at the organization of this National Council of Christian Churches USA.

Manifestly, God is overruling for a United Christendom, through wh to accomplish his purposes for war-worn world.

Then, forward!

The Cross of Christ, the symbo love supernal, dispels our fe drives us to our knees in contrit confession and reconsecration; im us to go all out, cooperatively, bring Christ to the world and world to Christ, and to do everyth possible to put the Jesus way of as outlined in Matthew 5, 6 and into practical effect in all the wo

The Brotherhood's Task

Our ULCA Brotherhood syml derived from Martin Luther's coa arms; our Brotherhood symbol of Cross within the heart, calls all and boys to go all out for Christ his kingdom of love, peace, joy, for the Brotherhood of man un the Fatherhood of God.

According to the vital progr adopted at Cedar Rapids, our UL Brotherhood is putting into effec operation plans that are most reass ing. This 32nd Lenten season for Brotherhood promises to be the by far in the history of our ULCA

God is not dead! The Cross Christ is not powerless! His kingd advances!

"Crowns and thrones may per
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

PRESIDENTIAL MESSAGE

Brethren:

Between the lines of all our news today is written these well-known words: *It's than you think, Brother!* But it still is not *too* late. The world has tried every eivable diplomatic maneuver, intrigue, and secular plan to obtain peace and se- y — all have failed, and failed miserably, while we, professed Christians, stood by, just hoping that this next plan will work out.

We must be more than *professed* Christians; we must be *confessed* Christians, ng to live and *act* according to our confession. We *must start now* to *witness* for Lord. We must make our Christian influence be felt among our friends and nbors. We must re-activate those Christians that have "slipped" and we must g to the Altar of God those who are not saved by His Blood.

With this activation on our part, then we can pray for God's help and it will be coming — but we *must* be willing to sacrifice to *help ourselves.*

Let's all try God's way to Peace and Security. It's the only way it can be had. it's later than you think, but not *too* late, with God on our side.

Let's go to work for God, renew our faith in Him and "Ye shall have Peace."

Yours in Christian Brotherhood,

NLC News Photo

"QUICK"

hybrid between a bicycle and a heavy motorcycle, the "Quick", costing $105, is a ificant aid in speeding the Gospel in Germany. Used by pastors whose parishes cover e rural areas, the "Quicks" were made available to preachers in Germany by the eran World Federation.

NEWS

Proclamation

Trinity Brotherhood in Jackson, Miss., started the New Year with a proclamation:

"When Fielding Wright was Governor of Mississippi and Allen Thompson was Mayor of Jackson there went out a call to all the men of Trinity Lutheran Church of Today from Ray Borror, president, Bob Wooden, vice president, Ernest Childers, secretary-treasurer, and Harry Roby, chaplain, that every man should enroll in the company of the Brotherhood.

"All the world is taxed enough, so this enrollment will not involve taxation, just free gifts.

"There is hatred and prejudice and conflict and selfishness in superabundance in many places, so this enrollment is not for the purpose of adding any of these to life.

"We offer a threefold purpose in this enrollment in the company of the Brotherhood: *Enlightenment* — as to Christian truth, the Christian way, the Church and its work; *Fellowship* — in regard to each other—to sit, talk, play and work together as brothers in the Household of God; *Activity* — encouragement to saw away day after day to promote the program of all that is good for our congregation, the Church, and society."

On April 9 the Brotherhood will feature a debate on the question, "Resolved that women have equal right with men to serve in all capaciti the church."

Ladies' Night

The Philadelphia Conference Br erhoods held their 8th annual La Night at McAllisters, 1811 Sp Garden St., on Feb. 2. This event grown steadily since its inception, now averages 450 in attendance.

American Lutheran Brotherhoo

"Everyone Bring One In '51," be a fine slogan for the Brotherh convention which will be held Washington, D.C., next October. ery member who has attended conventions in the past will wan share the Christian fellowship of meeting with a friend. The comm in charge is planning to care for 1 men and women.

—ALC *Brotherhood Newsle*

Dr. Walter A. Maier

The board of trustees of Cartl College, Carthage, Ill., has vote present a posthumous citation to Walter A. Maier as the outstan Lutheran of the year. According Dr. Morris Wee, the newly insta president of the institution, award will be given annually "to outstanding Lutheran to be sele each year." Dr. Wee said, "I happy that the first citation of kind could be made to a man of s distinction and influence as Maier."

—*Midwest Lutheran* Br

A Million Pounds

re than a million pounds of clothing was collected in the Thanksgiving clothing appeal ored by Lutheran World Relief, s reported by Bernard A. Con- dministrative secretary of LWR.

New NLC Headquarters

National Lutheran Council d from 231 Madison Avenue, York, to its new headquarters at adison Avenue, at 26th Street, ite the northern boundary of on Square Park, on Jan. 11.

Grace Brotherhood

ce Brotherhood, Allentown, Pa., d these officers for this new President Nevin T. Hein Sr., President Earl W. Krause, Re- g Secretary Harry R. Witt, Fi- al Secretary Robert M. Deily, ant Secretary Ralph Marks, urer Frank J. Erdman, Pianist as W. Glose.

Mission Statistics

Paul, Minn. (NLC) Twelve ran bodies in North America 158 missionaries to mission in 15 countries during 1950, ac- g to statistics compiled annual- Dr. Andrew S. Burgess, profes- missions at Luther Theological ary here.

s total was six more than the 152 onaries assigned to service in but 33 less than the 191 in 89 less than the 247 in 1947, 50 less than the 308 in 1946. Of who went out last year, 109 en- upon their first mission assign- and 49 returned to their stations furloughs in this country.

Paid Up in Advance

"I think I am correct in stating that once again our Emmanuel Brotherhood rang the bell as being the first group in Lancaster Conference (Pa.) to pay 1951 joint dues," reports William F. Kiehl. "Our 10th birthday is on Jan. 30, 1951 — at our February meeting we are aiming to have ten men of the congregation as guests and prospects for membership."

Will We Wait Too Long?

As Norman Thomas said, the people will never vote the Socialist ticket, but they will vote for Socialist measures when offered in attractive packages on the installment plan. For instance, cheap government money, low interest rates, government housing, state medicine, government electricity, federal benefits and unemployment insurance; government aid for education, subsidies for farm produce and shipping, government control of transportation, communication and countless other measures.

When the people finally see the direction in which all this is carrying us, will there yet be time to reverse the trend before a centralized Socialistic police state takes over?

—*Christian Economics*

North Carolina

A delegation of nearly 500 delegates, pastors, and visitors attending the 28th annual convention of the North Carolina Brotherhood at St. John's, Salisbury, Tuesday, Nov. 21, opened a new era for the Loan and Gift Fund by voting unanimously to raise the Loan Fund ceiling from $100,000 to $200,000.

The convention delegation was informed and inspired by addresses featuring the one-day program by Ralph Wohlsen, ULCA Brotherhood president; Rev. Peter Dexnis, associate director of evangelism of the ULCA Board of Social Missions; H. E. Isenhour, member Mission Committee of Synod and of the ULCA Board of American Missions; Rev. Hugo Dressler, of Hickory; R. Brown McAllister, of Concord; and the Rev. F. W. Brandt of Charleston.

The officers for the coming year are President Harold F. Krauss of Winston-Salem, who was elected for a two-year term at the '49 convention, and the following members already in office were re-elected: Fred R. Smyre, of Hickory, vice president; Harold Black, of High Point, secretary; Paul Beatty, of Charlotte, assistant secretary; Guy M. Beaver, of Concord, treasurer; Avery R. Rhyne, of C lotte, loan and gift treasurer; an D. Fry, of Hickory, extension s tary.

John W. Earnhardt, of Salisb and L. R. Fritz, of Goldsboro, elected new members of the execu committee.

—Ernest L. Misenhe

Helping the Pastor

Valuable help was given to new pastor by the Brotherhood o Pleasant Hill Church in Beaureg La., of the Southern Baptist Con tion. Before the pastor arrived o field the Brotherhood set up a whereby different members of group would take turns in visi with him in the community, to him get acquainted more quickly he would have been able to do o wise.

Are You a Hymn-Writer?

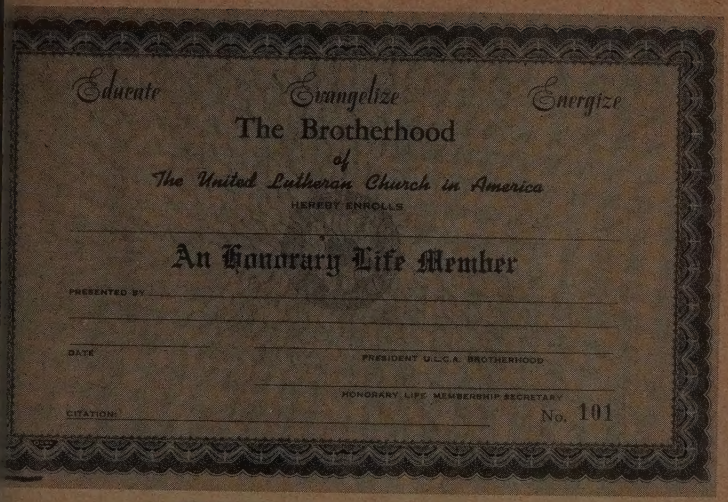
"No doubt all colleges have an Alma Mater song, but what of a Hymn?" asks Dr. Gould Wickey, editor of *Educational News*, of the ULCA Board of Education. He urges that college alumni who can write hy do so for their Alma Mater. The lowing "Hymn to Miami Univers was written by Colonel John Simpson, Miami '99, to be sung t air of "God of Our Fathers" with fare before each stanza:

Hail Alma Mater, on thy wooded crest,
Gracious, serene, with strength and beauty blest,
We, thy proud children, raise our hymn to thee,
God hold thee close, through ages still to be.

Grant us thy Courage, steadfast through the years,
That we may conquer all unworthy fears.
Guide us to Wisdom, lead us toward the Light,
God hold thee close, all radiant in His might.

We sing thy praise with hearts and minds aglow,
Heeding thy will that all thy sons shall know
Justice and Truth, our spirits unafraid.
God hold thee close, in shining grace arrayed.

Amen.



Educate Evangelize Energize

The Brotherhood

of

The United Lutheran Church in America

HEREBY ENROLLS

An Honorary Life Member

PRESENTED BY

DATE

PRESIDENT U.L.C.A. BROTHERHOOD

HONORARY LIFE MEMBERSHIP SECRETARY

CITATION

No. 101

HONORARY LIFE MEMBER CERTIFICATE

This certificate (8¼ x 5¼ inches) will be issued to Honorary Life Members — and in lition a membership card (3⅞ x 2¼ inches). Each Honorary Life Member will also eive a beautiful 9/16" gold-plated Emblem in five brilliant colors. These distinctive blems have a red band super-imposed around the uniform Brotherhood emblem with inscription "Honorary Life Member — ULCA". These emblems come in two styles a screw back for men and a safety clasp for women. See the January and February ues of **Lutheran Men** for detailed information concerning Honorary and In Memoriam mberships, or write to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa.

This is to certify that

---

has been made an

Honorary Life Member

of the Brotherhood of

The United Lutheran Church in America

and has been presented with certificate No.

President U.L.C.A. Brotherhood

Honorary Life Membership Secretary

Message From Headquarter

by EARLE W. BADER

The Monthly Meeting

THE MONTHLY meeting is the cornerstone of our Brotherhood program. Upon the type of program, and the ability and initiative of the officers will depend very largely the success of the monthly meetings, and ultimately determine the value of the Brotherhood to its membership and the congregation of which it is a part.

Our experience based on more than 30 years proves that each congregational Brotherhood will rise and fall in proportion to the interest and attendance at the monthly meetings.

Here are some of the factors that will contribute to a successful meeting:

A. The ten objectives of the ULCA Brotherhood are:

Evangelize

(1) Win the unsaved for Christ and bring back the lapsed members.

(2) Deepen and encourage the spiritual and intellectual life of men.

(3) Increase attendance at church services.

Educate

(4) Foster an intelligent and appreciative understanding of the whole work of the whole church.

Energize

(5) Promote Christian Fellowship — locally, nationally, and internationally.

(6) Encourage men of the various Lutheran bodies to draw closer together in understanding and cooperation.

(7) Stimulate the practice of stewardship of time, talents, and money.

(8) Strengthen the home so that it be a real school for Christian living.

(9) Promote a Christ-centered, exper ed-centered and guided boys' work prog including scouting.

(10) Encourage men as Christian citi to exert an individual and colle Christian influence in the community, to participate actively in the affairs of ernment.

Many congregational Brotherho who wish to emphasize Christian lowship subdivide the ten object into a four-fold program of Wors Education, Fellowship and Servi

B. The monthly program sho be centered in the purpose of pro ing an interesting and profit meeting for the Brotherhood m bers. This is their meeting, and officers should not monopolize time by lengthy speeches; but rat encourage the individual members express their thoughts and ideas.

C. If possible, hold twelve sta meetings a year, and never postp your monthly meeting unless it is solutely necessary.

D. Open your meeting at the pointed time even if all of your m bers are not present.

E. No congregational Brotherho meeting should last longer than hour and 30 minutes, and the ti should be carefully allocated. I

ole: opening devotions, 15 min- topic presentation and discus- 30 minutes; business, 30 min- special feature, 15 minutes. This be followed by adjournment at ecified time, and then a planned vship hour with refreshments, if d.

The executive committee should before each meeting to discuss natters that may provoke unnec- debate at the business session. annot expect to hold the interest r most capable laymen, unless us'ness and fellowship programs arefully planned beforehand.

The splendid *Lutheran Men* , with the members presenting own programs, have proved the y of inviting "outside" speakers usually discuss secular topics.

The topic cha'rman and assist- should be carefully selected for ntire year and assignments made e January meeting. Be sure to de the attractive and helpful folders for your topic leaders their assistants. Our laymen do ike the idea of be'ng called on esent the topic, read the Scrip- essons or give a prayer without otice.

The standing committees—Mem- , Ten Objectives, Evangelism, aced Persons, Lutheran World n, Every Member Visitation, ature, Finance—should be given e time for their reports. No com- e should be permitted to report gress" unless it has actually done work.

The Brotherhood as an auxiliary of the Church is expected to cooperate with the ULCA boards and agencies. This implies that at least one item of church literature should be distributed at each meeting. A well informed Brotherhood is bound to become an intelligent and cooperative group, eager to promote the whole program of the whole Church. Consult the 1951 ULCA yearbook, pages 77-82, for the catalogue of "tracts and pamphlets issued by the various boards and agencies of the Church." An order blank listing all of the ULCA Brotherhood merchandise and literature items will be mailed free of charge by writing to the address given in the postscript to this article.

K. Always keep in mind that the Brotherhood's first responsibility is to witness for Christ and his Kingdom through the local congregation. The promotion of Christian fellowship is important but it should not overshadow the real task of the Brotherhood.

P.S. The 1951 topic folders are priced at 3 cents each. These folders including literature and merchandise items can be ordered from The ULCA Brotherhood, Market and New Streets, Bethlehem, Pa.

Do you know that:

The Lutheran Church was the first church to send missionaries to the American Indians?

Child Philosophy

Sunday-school Teacher: "Can you tell me who made you, Joseph?"

Joey: "God made part of me."

Teacher: "Why, what do you mean by that?"

Joey: "He made me real little, and I just growed the rest myself."

—William L. Stidger, in *Planning Your Preaching*

Can You Write?

Parish and Church School Board Writers' Workshop

CAN RELIGIOUS WRITING be interesting? As interesting to children as the forty million comic books which they avidly decipher? As educational as the elaborately illustrated public school texts?

For this kind of religious writing, the ULC Parish and Church School Board must depend largely upon non-professional writers in the church—lay people and pastors. Usually they can give only spare time to writing. Some have never written before.

Writers need help, the Parish Board decided. More talented lay people and pastors in the church need to be challenged by the ministry of the printed word.

One way to find such writers and to help new and old writers to do a better job, the Board thought, was to invite them to a workshop. At the workshop writers could meet the editors. They could criticize each other's manuscripts. They could practice writing and they could share ideas. Craftsmanship in educational methods and journalistic appeal could be developed.

In 1950, special funds were allocated for such a workshop, which was sponsored by the Parish Board at Gettysburg Seminary. Gratified by the success of the first workshop, the Board made it a regular item in its 1951 budget.

THE SECOND ANNUAL Writers' and Editors' Workshop will be held June 5-8 at Gettysburg Seminary. Dean of the workshop will be G K. Wiencke Jr., editor of *The P School.* On the program will be ter Ferguson, Temple University lish professor and author of *Jou through the Bible;* Harrison S. El former Union Seminary Depart of Religious Education head an thor of *Group Discussion in Reli Education;* Amos John Traver, I ma Divinity School professor contributing editor to *The Chr Herald,* and former editor of *Luth Men;* Roland E. Wolseley, Syra University professor of journal

Before any writer can be enro he or she must submit a "work manuscript." This is a complete day-school lesson in the age grou the writer's choice on a topic sele by the Parish Board. Board ed will study the manuscripts subm to discover writers that seem to s the most promise—even if the m script shows evidences of inex ence. To preserve the intimate fel ship and individual attention of workshop, enrollment will be lim to approximately fifty. And to m it possible for qualified writers f any part of the U.L.C.A. to attend workshop, the Board will provide room and board, a large portio travel expenses.

The first step for anyone i ested in attending the workshop i write for information and an ap cation form. Age group prefere should be indicated. Write to:

The Parish and Church School Bo Writers' Workshop
1228 Spruce Street, Phila. 7, Pa.

onorary Life Membership

G. BEER

IERE HAVE been questions asked erning the procedure in taking Honorary Life or In Memoriam berships.

ie first step is to find out from Brotherhood president or pas- whether there is a congregational orary Life and In Memoriam tary in your local congregational nerhood.

there is such a secretary tell him our plans and receive three appli- n blanks from him and fill these with the *correct* and *full* informa- and give them to the local Broth- od treasurer with the proper fee.

ere is no congregational Honor- Life and In Memoriam secretary may go directly to the congre- onal Brotherhood treasurer, who receive your application blanks fee.

emember that the Honorary Life iberships are $10.00 and the In oriam Memberships are $50.00.

you have no Brotherhood in congregation or your local herhood is not as yet functioning, e directly to William Shetlock, 22 h Fourth St., Coplay, Pa., and him for application blanks, h, after you have filled them out and correctly, you will again ard to him with your fee.

the regular transmission of funds and application blanks the congregational Brotherhood treasurer forwards the fees and three copies of the application blanks fully and correctly filled in to the conference Brotherhood treasurer as soon as a membership is taken out by a Brotherhood or an individual. The Honorary Life Membership secretary of the United Lutheran Church Brotherhood, William Shetlock, 22 South Fourth St., Coplay, Pa., will furnish the blanks to the local Honorary Life Membership secretaries.

If you have been appointed as an Honorary Life Membership secretary, please write to Mr. Shetlock informing him of your appointment and he will forward a number of application blanks to you. When you have used all of your blanks write to him for more.

The Brotherhood conference treasurer forwards two copies of the application, with the money, to the Synodical treasurer and keeps one copy for his records.

The Synodical treasurer sends one copy of the application blanks, with the money, to the treasurer of the Brotherhood of the United Lutheran Church, Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa., and keeps one copy for his records.

(*continued on page* 31)

Our 20th Century Claim to Distincti

by R. R. BELTER

WHEN WE passed the mile-stone called 1900, we were a rather satisfied people. We took matters as they came. We lived in a world which had as yet not learned to use many of the "natural resources." It was not, as now, a steam-heated and upholstered age. It was a matter of "here is the land, and now get busy and grub a living out of that sod." And then came the years of adapting. There was oil; we used it. We found quinine, and we thought we had really begun to make progress. But we had hardly begun to live; we were standing on the threshold of the creative years. This is the atomic and plastic age. PROGRESS was to be spelled with capital letters. As Bernard Iddings Bell said, and he must have said it with a tear: "In these days people are not concerned about the sweet 'by-and-by.' The sweet 'now-and-now' monopolizes their attention. Present comfort eclipses future salvation. From twilight-sleep birth to narcoticized death, we insist upon ease." And the danger of it all is this, that a self-satisfied people never seek help from without. Prosperity cuts into the spiritual life of a nation and an individual. And so we ask: "Have we progressed, or have we retrogressed?" That, of course, is a matter of opinion.

If we look at the picture, how HAVE we progressed in the quarter of a century? In 1925 had marathon dances; in 1930 it Tom Thumb golf; in 1935 it "scratch out the top name and s a dime"; in 1940 it was zoot suits 1944 we heard Mairzy-Doats; in we saw bobby socks; in 1946 we most screamed when they pla "Open the Door, Richard"; in it was hot-rods, and in January 1950 we find some of the rich h ing a meeting, called for the p pose of "setting up a time sched for walking their respective d so that there'll be no dog fights Sutton place." We finished a some few years ago, and this was certainly to be a LAST No wonder that W. H. Hou ton says that "we live in an which—subtracts faith and mu plies fear—which thinks that be lost in the woods is a new fr dom—which demands education its children, but declines discipl for itself—which follows religi fakers and follows political quac but thinks itself too intelligent accept the Word of God—wh prepares for everything, even rainy day, but fails to prepare eternity."

AND OVER against it all we s have the "changeless Christ," anc

his message of Redemption
ch we are to preach. Like the
40 or 50, some men will still
k it to be foolishness, and to
ers it will be a stumbling-block.
ever, unto us it is a sufficiency
even eternity. Vance Havner
Journey to Faith"-Revell) is cor-
He said: "It might seem the
h of boredom to a modern
ngster fed up on trash and jad-
rom worn-out excitements, but
was happier BEFORE THE
EN AGE GAVE WAY TO THE
OF SO-WHAT." There has been
recurring lesson which history
brought to us, and that is that
soul will not thrive on anything
a message which assures of
GIVENESS OF SINS. The human
t must be at peace with God or
ds no peace. It might stray for
ntury or two,—that is—one gen-
ion might mislead, but eventual-
that heart comes back to ask
stions—and then repeats in es-
ce, the truth uttered by Augus-
at one time: "My soul knows no
until it rests in Thee."

General O. Bradley is also right: "Humanity," he says, "is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has already outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliancy without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, or about killing, than we know about living. This is our twentieth century claim to distinction and progress." Frankly — it seems we have widened the gap between God and man. Shall the second half of this century leave an entry which will be a better answer to the plea of our Lord: "Come unto Me?"

The Choice

By William Rose Benét

Fear said to Hate
"Come, let us build a State
Proscribing all save of one tribe or skin
From joy therein!"

But Spirit said to Love
"See a huge world, whereof
All are one body. Quickly, in every land,
Reach hand to hand!"

Alarmed for ambush, sullen before all light,
Crouch Fear and Hate within the caves of night,
While Spirit and Love, from no man fugitive,
Walk in the sun's free dower through which we live.

Some Hints on Reading the Bible

by HOWARD A. KUHNLE

Christians are constantly hearing the admonition to read the Bible — a proper counsel, to be sure, that should be heeded by all earnest Christians. Many people want to read the Bible more than they are doing, but find it hard to do so regularly.

Here are some suggestions that may be of help:

1. The Bible must be studied. This is not an age of seriousness. Newspapers, magazines, motion pictures, and now television come to you in such a simple manner that you may catch the whole substance of the matter at a single glance. Books are being simplified and picturized more and more, so that less and less concentration is needed in order to grasp them. There are also many picture Bibles, which are of great value, but how can one portray God and his teachings adequately in picture form? It remains true as ever that the Bible must be studied in order to be understood.

2. The Bible is a means of grace. It is constantly being stressed that the Bible, especially the King James version, is a model of literature — and so it is. The Bible contains important historical material. The Bible has much that is really secular counsel and learning. These statements all true, but above all else, the B is a means of revealing God to through Jesus Christ, for Christ is center.

3. Know the Bible as a whole order to understand the meanin particular books and paragra Christians should undertake to large portions at one time. In rent literature, you read an add or a lecture or a long argumen even a whole book at a single sitt This is a good way to grasp the u of the Bible. You learn to unders the general temper and dispositio the Bible by lengthy contact with life-giving Spirt of God spea through the Word. This is to prized even more than any fact detached texts which you may sto your memory. God did not give Bible as a mere storehouse of t but as one complete revelation of self to sinful man. Therefore, should read whole books of the B at one time.

To be sure, one also ought to k particular sections. Single verses short passages of the Bible shoul prized chiefly with reference to

(*continued on page* 31)

DUCATION FOR LIVING

EARL S. RUDISILL

Giving Parents A Lift

"PEOPLE WHO go to church are no ter than those who don't." That is ommon gripe of a certain type of son. Unfortunately there's too ch truth in the statement for com- t. Some studies have shown that ldren who go to Sunday school are more honest than those who don't end. What is the matter?

Various factors hinder Christian ication. For one thing, successful ication for Christian faith and life ges largely upon understanding ll co-operation between home and urch school. Long ago Bushnell erted that the church cannot effec- ely teach religion without the co- eration of the home. This fact has en emphasized over and over again educational and church groups ough the years. Until there is bet- co-operation between home and urch school, Christian education l continue to fall short of its goal, ll living will move on a lower level n Christian ideals require.

The Parents' Quarterly

In order to help parents co-operate h the church and church school the *rents' Quarterly* has been initiated he first issue is for the January- rch quarter of 1951. It is already use in many homes and schools, ce it is for the use of parents and chers. It is a 32-page publication, h eleven pages devoted to general helpfulness and twenty-one pages given to specific helps on the *Augsburg Uniform Series* (4-17 years) and *The Christian Growth Series* (4-17 years). The price is $1.00 a year, or 25 cents a quarter; in groups of five or more to one address, 75 cents a year for each subscription.

Helps for Lesson Study and for Life

The help provided in the *Parents' Quarterly* is for the adults—the fathers and mothers. Use of the quarterly should improve the guidance given to children in both amount and quality. The new publication, of course, carries no magic — it must be used, and used intelligently, if Christian education is to be strengthened.

Two major purposes are involved in this project: (1) to give children immediate guidance and inspiration for worthy living and faith at home, at school, and everywhere else, and (2) to do preparatory work for the teaching-learning experience in Sunday school. The two, of course, combine their influence toward the making of strong Christians.

Human life is many-sided. The three major aspects are knowing, feeling, and behaving. To these may be added a number of other elements. If parents in the home can help their boys and girls better to understand the Bible and what Christian life

(*continued on page* 23)

Iron Mountain

Editor:

During the first week in December it was my privilege to spend three days among the Iron Mountain folk of Konnarock, Va., for the purpose of attending a three-day institute conducted by the committee on Southern Mountain work of the Board of American Missions, as a representative of the ULCA Brotherhood.

The invitation to attend this institute was extended by the Board of American Missions, primarily because of the Brotherhood's interest in the Iron Mountain School for Boys, located at Konnarock. The Brotherhood first became interested in the Iron Mountain School for Boys back in 1936, when it undertook to raise $50,000 for the purpose of securing additional property and making necessary repairs at that time.

During my stay at Konnarock a complete tour of the mission fie was made, reviewing the work of t Iron Mountain School for Boys, t Konnarock Medical Center, the Ko narock Training School for Gir and the dedication of the new Matthew's Church, which was cently constructed at a cost of $3 000.

As you know, the Brotherhood still interested in the work of the Ir Mountain School, and many Brothe hoods throughout the church contin to make regular contributions to th work.

The Board of American Missio is doing a great service to the mou tain folk in this area. Dr. R. H. Ge berding, executive secretary, and D Paul A. Kirsch, secretary for th Southern Mountain work, were bo present at this institute.

Fred W. Konemann
Silver Spring, Md.

A Religion of Mercy

Dr. Edwin Moll described how a high Moslem officer of the Arab Legion came to him one day and, without blinking an eye, blurted, "I want to give you my children."

Astonished, Dr. Moll asked, "How many do you have?"

"About eight," the officer replied.

Further questioning him, Dr. Moll learned that the Arab's wife had become an invalid and that the officer's army pay was not enough to enable him to provide professional care for his children.

"You've got to take at least two boys in your orphanage at Bethlehem," the Arab pleaded.

"Of course, you realize your sons will become Christians if we take them in our orphanage?" Dr. Moll queried.

"That's what I want them to be," the Moslem officer replied, with sincerity in his voice, looking the Lutheran World Federation's Near East branch director full in the eyes, "because, for the first time in my life, I've seen the religion I want my children to have — a religion of justice and mercy!"

—James A. Ryberg

Confusion of Terms

We have confused the standards of "living high" with high standards of living. We have substituted merely "going about" for going about doing good.

—B. D. Tuhy

HE BROTHERHOOD IN ACTION

CHARLES F. BROBST

A Visitation Project

AVE YOU ever been sick? Were lonely and perhaps at times dis- aged at your slow return to th? If you weren't, then be thank- but remember there are some ons in every congregation that shut-ins. Some are aged and in- , confined to their homes. Their nds are becoming fewer with the ss. Others are sick temporarily, often neglected. Why not do unto rs as you would have them do you? Visit them.

e best friends any shut-ins should are the members of the Christian rch. But how little we often show friendship. Even the members of church council, who promise in installation service to assist the or in the visitation of the sick, so n fail in their responsibilities in direction.

hy not make this a project of the herhood? The visitors would be led at the expressed joy by those are visited. Here is how it can be :.

Get the names of aged, infirm sick from the pastor. The men probably add to his list. Include unchurched.

Distribute the names among the of the Brotherhood. Let the visits ade until the next meeting when rts are given.

Have a card for each one to be ed. Each month give the card to a different man.

4. The visitation could be made the evening of the Brotherhood Meeting. After the devotional service the men can make one visit and return at a definite time (about a half hour) and report, and continue the Brotherhood program.

5. Men might make their visits in teams of two.

6. A piece of devotional literature like *Light for Today*, *Message for the Day* could be provided for the visitors to be given the shut-in. A copy of *Lutheran Men* would be appreciated by the men.

7. If your Sunday school has no home department the Brotherhood could volunteer to start one. The Sunday-school lessons and literature provided by the Parish and Church School Board could be delivered during the visitation.

8. A wire or tape recorder might be used to bring to the shut-ins the worship service or other church meetings. The Brotherhood could purchase the recorder.

9. Where faithful members are permanently confined to their homes a service for them would be appreciated. A men's quartet or chorus could sing. One man can read the Scripture, another pray, and a third give a short, appropriate message. Try it. You'll be surprised at the good you will do to them and to yourselves.

Boy Scouts

by GEORGE A. EICHLER

A RETREAT for scouters to study the part scouting should play in the church is recommended to synodical Brotherhoods. There are still many scouters who do not fully understand how the *Pro Deo et Patria* award integrates the work of the church and scouting in the training of our boys. Much needs to be done to convince Brotherhood men that scouting is really important work, and that preparing to do it well is imperative.

The best time to have a retreat is in the summer at an out of the way place where men can gather for the special purpose of studying the scouting program as it relates to the church. Scouters, fathers of scouts, pastors and other men interested in boys should be invited to attend.

Synodical scout directors might well take the initiative in planning a retreat. A well prepared program including round table discussions, addresses, scout demonstrations, and religious services would deepen the conviction of need for scouting in church and would also interest n men to take part in the promotion the scouting program.

The social advantages of such a treat should not be underestimat Meetings of men under the auspi of scouting take on a friendly and formal atmosphere not present other meetings. Men will learn know each other better under the fluence of the scouting spirit and w be better scouters, better Brotherho men and better churchmen.

Why not give consideration to scout retreat for this summer? Now the time to plan for it. We will glad to make more detailed sugg tions to any groups interested. Let know about your plans.

A GOOD SCOUT
Reads His Bible Daily
Prays Every Day
Attends Church Regularly
Serves God and Country Fai fully

The Only Tomorrow
By Max Ehrlich
Author, *The Big Eye*

I can't think of Brotherhood as just a word. It is more than just a good intention sermon from the pulpit, or a politician's cliche. It is a way of life, life itself, and it g as deep into a man as his own heart. It is the only real proof that we have come out the jungle, into the sun.

Brotherhood, as I see it, is one big thing, and a thousand little things. Brotherhoo color-blind; it is a gate through a fence between neighbors; it is man's humanity man. I believe in it. I believe that without a feeling of brotherhood for my fellow m I am morally and spiritually bankrupt. And I *know* that it is our last great chance survival, the only antidote to the Atom, the only barrier to the blast of the Bomb, only tomorrow.

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Date of Birth: _____

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The Editor's Page

The Power of the Resurrection

WHAT IS the power of the resurrection? Is it a power in man, or is it the power of God?

Naturally, the power of God, says somebody. Why raise the question in the first place?

Because you do not have to speak with many Christians before you realize that some do not really think the resurrection is exclusively dependent upon the power of God — if they believe in a literal resurrection at all.

Some misconceptions concerning the resurrection are the notions that man in himself is immortal and will live on inevitably beyond death, and that Christ's resurrection is a guarantee of the inevitable resurrection of all good men. There is also the notion that the soul of man is an immortal substance, or by virtue of decency and good intentions will accumulate enough immortality to project itself beyond death.

SOME PERSONS are rationalists. Rationalistic explanations of the resurrection are attempts to bring a divine act down to a human level of comprehension, and they usually end up by having human thought and power contribute to that act. The rationalist thinks that if something is possible at all, it must be comprehensible. So he sits down and thinks, How can these things be? and comes to the conclusion that certain things can be true only if the proper amendments an adjustments are made to the origina revealed act of God.

How human pride, fear, and lac of complete trust in God are revealed And how this is extremely illustrate in the person who not only thinks h must achieve his own immortality the soul but must also facilitate th resurrection by trying to preserve th corpse until judgment day!

THE RESURRECTION of Christ, see through the eyes of St. Paul, was *unique victory*, uniquely won. It w a *special creative act of God* th raised up Jesus from the dead — n an inevitable occurrence in the no mal course of events.

God raises men to life again a cording to his own free, sovereig will, and good pleasure.

Paul speaks: "If the Spirit of hi that raised up Jesus from the dea dwell in you, he that raised up Chri from the dead shall also quicke your mortal bodies by his Spirit th dwelleth in you." "God hath bo raised up the Lord, and will als raise up us *by his own power*." "B we had the sentence of death in ou selves, that *we should not trust ourselves, but in God which raise the dead . . .*"

IN LIBERAL theological circles a in more orthodox places than o

ıld suspect, this has been question- with vigor. Many persons have ctically discarded the resurrection he body in favor of the immortali- of the soul. But today, even among ie liberal theologians, there is a d back toward the true idea of the rrection, to the idea that the soul ds a body for the fullest expres- of its life, and not that it must ard the body.

here has been a resurrection of part of the Apostles' Creed ch says, I believe in "the resur- ion of the body."

O HAVE faith in God means to e less confidence in our favorite s, in this matter of the resurrec- . By our own power we cannot in to the resurrection. We cannot taking thought add one cubit to stature, much less add eternity to nite existence.

e must trust in God's power e. We would be idolaters if we nitted any thought or power of own to become ingredients in our for the future.

hen we say that only through the tive power of God can there be life for us, let us mean just that. us not detract from God's wisdom, er, or mercy by supposing that can contribute to the glory of the rrection.

t Easter we celebrate God's ue act, the resurrection of Christ. our hope that through Christ we may live, by the will and act of alone.

Open Secrets

The Secret of God. By Robert D. Hershey. Muhlenberg Press. 162 pages. $1.75.

Behind the mists of commonplace thinking concerning the fundamentals of faith are the basic, fundamental, ultimate clues to a more penetrating insight into the hearts of God and man, and their relationships to each other. This book does not propound inscrutable mysteries; it refreshingly reveals the secrets of God, sin, grace, redemption, holiness, church, love, forgiveness.

Interestingly written, this volume sweeps you along, with no dull moments, from beginning to end. Good illustrations, used judiciously, hit the spot.

The motive of the book — "He lives" — makes this work most suitable for the Lenten and Easter seasons, for pastors and laymen.

After reading the book, you will know the secret of life, for you will have been taken into the heart of God and man.

(*continued from page* 17)

means, to feel the right way about religion and life, and to behave in a Christlike way, they will be opening the way for the church school teachers to carry the good work further, which in turn will open to parents additional opportunities.

Every father and mother ought to be reached with the *Parents' Quarterly*.

Fostering Appreciation

by ARTHUR H. GETZ

Become better acquainted with the work of the church

Author: Dr. Getz is an editor of The Parish and Church School Board of The United Lutheran Church in America, in charge of leadership education texts, adult electives, method pamphlets, and various other assignments. From 1938 to 1947 he was responsible for the Brotherhood topics of The United Lutheran Church, many years writing all the topics himself. From 1948 to the present he has served on the editorial committee responsible for the intersynodical uniform Brotherhood topics.

Pastor Getz is a graduate of Muhlenberg College and the Philadelphia Theological Seminary. He did post-graduate work at the University of Pennsylvania, and received his doctor's degree from his alma mater, Muhlenberg. He served in the active pastorate for seventeen years, and since 1938 has been on the staff of The Parish and Church School Board, first as a field secretary, and now as an editor.

THERE ARE many branches of th Lutheran Church, but there is onl *one Lutheran Church.* Beneath o apparent diversity and divisions church government, language, ar forms of devotion, there is a re unity. All Lutheran groups in Ame ica confess a common faith and su scribe to the Augsburg Confessio and Luther's Small Cathechism. Bas cally we are in agreement. We shou therefore strive earnestly to bre down those remaining barriers race and tongue which separated in our beginnings. We need to gro in our mutual appreciation of o another so the day may be hasten when we will be one in external o ganization as well as in inner unity.

There is always danger that the i dividual Christian will not receive t inspiration which might come to hi from realizing that he is part of mighty, world-wide church. Unimpo tant as he may seem in his own ey

Dr. Getz wrote this topic to meet an em gency. The assignment had been placed i capable hands, but just before the top were to go to press Dr. Getz received w that the intended writer had been stricken virus pneumonia. There was insufficient t to make a reassignment, so the editorial ch man had to write the topic himself.

is an integral part of the forces
t are helping to promote Christ's
gdom.

What Is the Church?

The church consists of people.
here two or three are gathered to-
her in my name, there am I in
midst of them," said Jesus. The
rch therefore is a group of people
o are living under the guidance of
Holy Spirit. The church is funda-
ntally a congregation, such as the
to which we belong. Everything
e that we call *the church* is super-
ucture. The church consists of peo-
. It is a congregation.

My Congregation

The church may be spoken of as a
rld-wide congregation of believers
Jesus Christ, who accept him as
d and Saviour, and are filled with
Spirit. But this world-wide con-
gation has its local expression,
ich we call "my congregation." All
work which has been committed
Christ's world-wide church has
o been committed to this local con-
gation. It therefore has a threefold
k: education, evangelism, and serv-
; love.

In order to carry out its threefold task the congregation establishes many agencies — Sunday schools, weekday schools, vacation church schools, catechetical classes, Luther Leagues, Brotherhoods, missionary societies, choirs, and other groups. It is impossible sharply to departmentalize the church's tasks and say, "Here is a group that carries on the work of education, and here is a group that carries on the work of evangelism, and here is a group that carries on the work of serving love." While it is convenient to speak of these three phases of the church's task, in reality the church has one great task, namely, "to make the Gospel of Jesus Christ effective in all of life." But to achieve this goal the local congregation requires careful organizaton. It must have a pastor, a church council, schools, auxiliaries and organizations, and a great variety of workers with many and varying talents.

Synods or Districts

My congregation's obligations are not confined to the community in which it happens to exist. My congre-

---

torial Committee: Arthur H. Getz, chair-
n, Charles E. Johnson, C. Oscar Leonard-
, E. V. Morton, Carl E. Schock.

ns: 1. To help members of the brotherhood
ome better acquainted with the work of
church at large as it is carried on by con-
tions, boards, and agencies.

. To lead members of the brotherhood to
appreciation of the fact that the work
ch is carried on by the church at large is
lly the work committed by Christ to every
ividual who is his follower.

. To discover ways in which members of
brotherhood, individually and collectively,
participate more whole-heartedly in the
ole work of the whole church.

Worship

Hymn: "Zion Stands with Hills Surrounded" —No. 200 C.S.B., or No. 133 P.S.H.

Scripture: Ephesians 4:1-16

Free Prayer

Special Music

Hymn: "A Mighty Fortress Is Our God"—No. 195 C.S.B., or No. 134 P.S.H.

Topic

Hymn: "Through the Night of Doubt and Sorrow"—No. 201 C.S.B., or No. 137 P.S.H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

gation has a world-wide task to perform. The Saviour said, "Go ye into all the world." But my congregation cannot do its world-wide task alone. As it tries to carry out the command given by the Lord it finds very soon that it needs trained pastors and teachers, Bibles, catechisms, hymns, books, magazines, and many other things. It cannot supply all the things it needs for the local program, much less the things needed for its world-wide task. It therefore unites with other congregations to form a synod or district, in order that through the pooling of resources and strengths the needs of all may be met.

The work of the synod or district, like that of the local congregation, is to make the Gospel of Jesus Christ effective in all of life. That means it must carry on a program of education, evangelism, and serving love. To discharge the tasks assigned to it by local congregations the synod or district then establishes colleges and theological seminaries, orphanages and old folks' homes, hospitals and settlement houses. It trains ministers and teachers; it supports home, foreign, and inner mission enterprises; it fosters public and private worship; it solicits and dispenses funds for the world-wide task of promoting the kingdom of Christ. (Call for a report on assignment 1, made at the March meeting. Cf. "A World Task.")

The National Body

Even synods or districts, large as some of them are, find it impossible efficiently to carry on the tasks assigned to them. They therefore unite into national bodies, such as Th American Lutheran Church, The Au gustana Lutheran Church, The Unite Lutheran Church and others. The tas of these national bodies also is carry on the threefold function education, evangelism, and servin love.

Education or *teaching* embraces a the activities of the church as teaches believers through the Word o God and nurtures them through wor ship. It includes the work of man congregational agencies — Sunda and other schools, Brotherhood, Luth er League, missionary societies, lead ership classes, choirs, etc. It also in cludes the tasks of many church-wid agencies, such as colleges, seminaries summer schools and camps, the na tional organizations of auxiliarie etc. This work of Christian educatio affects members of every age grou from the youngest to the oldest.

The work of *evangelism* covers th proclamation of the gospel to the un churched at home and abroad. This basically the work of soul winning, a education is basically the work o soul nurturing.

Serving love or *mercy* includes al that the church does in its ministry the needy out of love for Christ. I covers the work in hospitals, home for the orphans and aged, wor among the unfortunate and fallen. I aims to do more than alleviate suffer ing. It tries to lead men to Chris (Call for a report on assignment 2 made at the March meeting.)

Boards and Agencies

Sight should not be lost of the wa

onal bodies come into existence. ups of indviduals form congrega- s in order that they may be nur- d in Christian faith and life and order that they may carry out ist's commands. These congrega- s unite into synods or districts ause they find that the individual gregation cannot adequately dis- rge its duty. Synods unite to form onal bodies because even synods not do all the tasks which need to done.

he national body meets at stated es to review the whole work of the rch and to lay plans for the fu- . These conventions of the national y are composed of official dele- s — the representatives of all the nbers of every congregation. They the servants of the congregations responsible to them. Their deci- ns are in reality the decisions of congregations and the individuals ch comprise the congregations.

ut national bodies cannot remain continuous session. There is much k to be done between meetings of convention. The national bodies efore function through depart- ntal *boards* and *committees*. The anizational setup of the various heran national bodies varies some- t, but all of them have agencies onsible for such tasks as home sions, foreign missions, education, lication, deaconess work, etc. The anizational arrangement of each onal body can readily be discov- d by studying the year book or the utes of the last session. These var- s boards and committees carefully study the assignments made to them by the national body, lay plans for the work that must be done, and then promote the cause committed to their care.

As an example of the way in which boards of the church work we might take the Board of Parish Education. This board provides a vast array of literature to help congregations carry on their educational task—literature for use in Sunday school, weekday school, vacation church school, hymnals, educational magazines, leadership texts, and much other literature. This board also assists congregations in attaining constant improvement in their educational work. To this end it places a staff of specialists at the service of the church to confer with educational workers of the local congregation. It also gives guidance to camps and summer schools, leadership schools and classes, educational conferences and institutes, and performs many other services.

In addition to working through boards and agencies each national body also works through official *auxiliaries*, such as the Women's Missionary Society, the Luther League, and the Brotherhood. These auxiliaries supplement the whole program of the church in special areas. For instance, the Brotherhood stimulates and educates the men of the church to a larger and more consecrated service in the kingdom of God. Its Ten Objectives are grouped under the headings, "Evangelize, Educate, Energize" — the three primary tasks of the church, for in this connection "energize" is

only another term for "serving love." (Call for assignment 3, made at the March meeting. Cf. "A World Task.")

The Church's Work, My Work

The thought that should be uppermost in our minds in connection with this study of the church's work is that *the whole task committed to the church has also been committed to me*. It was to every indivdual follower that Christ gave the great commission to make disciples unto the uttermost ends of the earth. But it is evident that the individual Christian cannot fulfill his calling alone. The very nature of his task demands co-operation with other believers. He is part of a great company that must carry out the assignment in unity. If a football team is to win its game it is necessary for members of the team to work together. What a tragic result would ensue if each member of the team would try to play independently of the others! What a confusion of sound would result if each member of an orchestra would select his own score to play at a concert, without reference to what other members of the orchestra might play!

Synods and national bodies of the church have been brought into existence to help individual Christians make an effective contribution toward the spreading of Christ's kingdom. We dare not attempt to be spectators along the sidelines. We must get into the midst of the fray, for the work of the church at large is really the work committed by Christ to every individual who is his follower.

What Can We Do?

1. Become acquainted with the i stitutions sponsored by our synod district, and take steps actively to su port them by personal service as we as financial gifts.

2. Personally support the work our national church body throu generous gifts, and encourage othe to do likewise.

3. Remember some of the instit tions and agencies of the church our wills.

4. Serve on one of the boards the church or on a board of one the church's agencies.

5. Study the latest year book a the official minutes of the natior body to which our congregation b longs in order to become more in mately acquainted with its organi tion and its aims.

6. Attend a meeting of our syn or district, and a meeting of our i tional church body.

7. Pray for the blessings of God the work of the church at large.

Questions for Discussion

1. In what sense do we have L theran unity in spite of diversity organization?

2. Is the church basically an ganization or a "congregation of l evers"?

3. What is the threefold task the congregation? How do these th tasks overlap?

4. Why is it necessary to have s ods or districts? What is their wor

5. Why must we have natio church bodies? What is their wor How do they function?

What is the relationship of the vidual Christian to the national rch body? How does the national rch body serve the individual stian?

What are some of the things we do, individually and/or collec- y, to participate whole-heartedly he whole work of the whole ch?

A Look at Ourselves

Assignment for the May Meeting

bably every brotherhood does some s to promote fellowship. But there is er that the program will in time become wn, ministering only to the members organization. There is also danger that program will degenerate into mere rec- n or mere social events. What is really t by a program of Christian fellowship? can it be promoted?

preparation for the May meeting, at we will discuss "Promoting Christian vship," all members of the bortherhood be asked to list those fellowship activ- sponsored by the brotherhood which enjoyed most.

interesting innovation for the May meet- would be to arrange to project the film- pictures dealing with the Amsterdam bly.

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Dry

A newcomer traveling through the Texas Panhandle got into conversation with an old settler and his son at a roadside stand.

"Looks as though we might have rain," observed the visitor.

"Well, I hope so," said the native; "not so much for myself as for my little boy here. I've seen it rain."

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TOTAL SURPLUS	**2,608,**
1950 Increase Insurance in Force	22,209,
Increase in Assets	4,547,
Paid to Policyholders and Beneficiaries	1,993,
Reserve for 1951 Dividends	960,
Interest Earned on Investments in 1950	3.28%

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(*continued from page* 13)

t the close of each quarter every
usrer will list the memberships
he has received and send a copy
he list to the secretary on his
l, be it local, conference, synodi-
or United Lutheran Church.

ll Honorary Life and In Memori-
certificates, lapel buttons and
bership cards will be issued
the Bethlehem office after the
ed Lutheran Church Brotherhood
urer has received the application
ks and fees for them.

elp us, O Lord, Jesus Christ, to
r our loved ones; leaders,
ds and relatives; while they are
e flesh, rather than wait until
souls have passed away, so
they may now enjoy our esteem
affection for them.

† † †

(*continued from page* 16)

e of which they are a part. Of
se, the microscopic examination
cripture has its place in the eyes
holars, especially when particu-
ords focus or bring to a head an
e argument.

Christian people must learn to
in the Scriptures. You must
the Bible the key in decipher-
your own life, and find in your
life illustrations of its power and
. This may be hard, but in the
analysis, it is the real test of the
of the Bible to the Christian
idual.

eeping these few ideas in mind
rstanding and use of the Bible
indeed, be the key to a better
ur own life.

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Willie: "Of course I do. An auto driver punctuated his tir in front of our house Sunday and he paused for half an hour."

The word **stop** was punctuated generously, to catch you attention. It was designated to make you pause and look close The little joke was also intended to slow you down for 10 second All of which was done to get you to read down to this period.

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